

1890 27 1956

# Holy Trees



WHAT  
ARE THESE TWO  
OLIVE TREES ETC.  
ZECH. 4: 11-14.

I WILL  
GIVE POWER UNTO MY  
TWO WITNESSES ---  
THESE ARE THE TWO  
OLIVE TREES ETC  
REV. I: 3, 4.

R.M. SOMMERVILLE  
EDITOR & PROPRIETOR  
NEW YORK.

## CONTENTS

QUESTIONS OF THE HOUR, . . . . . 225	MONOGRAPHS, . . . . . 239
NEWS OF THE CHURCHES, . . . . . 232	EDITORIAL NOTES, . . . . . 254

No. August, 1903. 8.

# THE EQUITABLE TRUST COMPANY

OF PITTSBURGH,

509 SMITHFIELD STREET.

---

Capital, - - - - - \$750,000.00

Surplus and Undivided Profits, 350,000.00

---

*4 Per Cent. Interest Allowed on Savings Accounts  
Compounded Semi-Annually.*

---

**BANKING BY MAIL.**

**FOR EQUITABLE PLAN,**

**SEND FOR GREEN BOOK.**

---

**Officers:**

**President,**

**THEOPHILUS SPROULL.**

**Sec'y and Treas.,**

**EDWARD HOOPES.**

---

*When writing, please mention OLIVE TREES.*

# OLIVE TREES

A Monthly Journal devoted to Missionary Work in the Reformed Presbyterian Church, U. S. A.

No.

AUGUST, 1903.

8.

## QUESTIONS OF THE HOUR.

### CHRIST'S DEATH MAN'S LIFE.

*Rev. J. M. Foster, Boston.*

Our Lord taught the Greeks whom Philip and Andrew brought to Him in Jerusalem the necessity of His death by this suggestive parable: "Except a corn of wheat fall into the ground and die, it abideth alone; but if it die, it bringeth forth much fruit." When the Son of God appeared in the flesh and announced His purpose to give His life a ransom for the world, all classes of men united in rejecting this method of salvation. And to this day redemption by the death of God's Son is an offence to sinful men. Enoch walked with God and was translated that he should not see death. Elijah was taken in a chariot of fire to heaven after a life of faithful witness-bearing. And shall the Holy One of God die in weakness, Who did no sin, neither was guile found in His mouth? Death is the emblem of weakness, incapacity, failure, and even of sin. But our Lord is the Almighty God, always choosing the best means for the best ends, and always did those things that pleased the Father. Shall He die as if incompetent and wicked? The first Adam was immortal until he sinned, and had he kept his first estate would have been transferred to heaven without seeing death. And shall the second Adam, a quickening Spirit, the Lord from heaven, die under the curse?

The disciples before His death could not believe that the Master must die. At Cæsarea Philippi, when He announced that the Son of man would suffer and die in Jerusalem by crucifixion, Peter rebuked Him and said: "That be far from Thee, Lord; Thou shalt not die." And after His resurrection, two of His disciples were joined by Him as they walked to Emmaus and they expressed their utter disappointment in His death. "We trusted that it had been He that should have redeemed Israel." The Apostle Paul, in speaking of the attitude of men's minds toward the death of Christ, said: "The cross is a stumbling block—a scandal to the Jews, and foolishness to the Greeks, contrary to all their ideas of wisdom." And when the Epistle to the Hebrews was written, the minds of Christians were still agitated with this question. And to-day Unitarians exploit the moral influence theory while denying the vicarious atonement by the death of Christ, and many evangelical churches receive them with open arms. There is need to have this doctrine accentuated.

When our Lord talked to the two disciples walking to Emmaus, who were acquainted with the prophecies, He pointed out the correspondence between Old Testament prophecies and His own sufferings and death. "O fools, and slow of heart to believe all that the prophets have spoken! Ought not Christ to have suffered these

things and to enter into His glory? And beginning at Moses and all the prophets, He expounded unto them in all the Scriptures the things concerning Himself." In writing to converted Jews, the Apostle Paul, in his Epistle to the Hebrews, proves the necessity of the death of Christ from the fact that the Son of God, in taking human nature into union with His Divine Person, became in all things like unto His brethren, and, as death hath passed upon all men, it must have passed upon Him also. But when Jesus talked to the Greeks who had come to Jerusalem to worship, who knew little of the Old Testament prophecies and were not much interested in the typical import of the Mosaic sacrifices, He made His appeal to nature, of whose laws the Greeks were devoted students, and there He finds a symbol which would be to them infallible proof of the necessity of the death of Christ for the salvation of the world. "Except a corn of wheat fall into the ground and die, it abideth alone; but if it die, it bringeth forth much fruit."

A man comes as the apostle of a neglected or forgotten truth, or the advocate of a newly discovered doctrine. He preaches, writes, argues, threatens, pleads, but no man regards him. Men shrug their shoulders and remark about his well-meant enthusiasm, his mistaken zeal, his useless expenditure of energy. He perseveres in the face of coldness, of neglect, of desertion; he perseveres in the teeth of opposition that is not disinterested; he perseveres though his strength is failing and men shut their eyes and harden their hearts against the truth. His career ends in darkness, without one token of success, though his faith sees the day when men will receive the truth. But in his death a change is wrought. The sympathies of men are stirred as never before. He is transfigured before them in his death.

They remember his words as if they were branded with fire on their minds. Their hearts are pricked as they think of him whose heart they broke with neglect and reproach. A new fabric is wrought by the shuttles that are set in motion in men's hearts. The seed-corn of truth was still intact, but dry and shriveled and unproductive while he lived. But when he died the germ sprouted, grew and bore fruit. Our Lord was the faithful and true witness. Men crucified Him because of His testimony. Out of His death life and immortality were brought to light. "I am He that liveth and was dead, and behold I am alive forevermore."

A pastor pleads with his flock in Christ's name; a father entreats his children; a man urges his friend to believe and be saved. But the message is not heeded. With one consent they say: "Who hath believed our report, and to whom is the arm of the Lord revealed?" But when they are removed and their voices are no longer heard, men change their minds. The congregation now recognizes and appropriates the Saviour, Whom their pastor held up in his life as the Way, the Truth, and the Life. The children now see the great salvation which their living father pled with them in vain to accept. And the bereaved friend now sees Him whom his departed brother in vain recommended as "the friend that sticketh closer than a brother," as "the chiefest among ten thousand, the One altogether lovely." So our Lord in His life was despised and not esteemed. But in His death He has touched the hearts of men of all classes. "And I, if I be lifted up, will draw all men unto Me." Savonarola was burned at the stake in Florence; Jerome of Prague and John Huss were burned at the stake also. Out of their ashes arose the great Reformation in Europe. Hamilton was burned at the

stake in Scotland. He kindled a fire that lighted all the world. John Brown was hung in 1859. His death prepared the hearts of the North to crush slavery. Lincoln's speech on the field of Gettysburg, that if we maintain a government of the people, by the people, and for the people, the boys in blue would not have died in vain, is a challenge to our generation to guard the rights of our colored citizens in the South against untoward assaults. We cannot do any permanent good without suffering. The agony of heart, the bloody sweat, the travail of soul are necessary to touch men's hearts. Like Samson, the Saviour slew more in His death than in His life. In the tabernacle almost everything was sprinkled with blood. And all the good our Lord has wrought is the effect of His blood. And the 40,000 Christians who died in the Boxer uprising in China are to be the life of that people. "The love of Christ constraineth us; because we thus judge, that if one died for all, then were all dead. And that He died for all, that they which live should henceforth live not unto themselves, but unto Him Who died for them, and rose again." The Church must learn this doctrine, that the salvation of the world is to be through the identification of His people with Christ in His sufferings. Paul wrote to the Colossians concerning the afflictions which he had endured for their sake: "Who now rejoice in my sufferings for you, and fill up that which is behind of the afflictions of Christ in my flesh for His body's sake, which is the Church." Paul did not regard his sufferings as vicarious. Christ's vicarious sufferings were finished on the cross forever. But he was so intimately and vitally identified with Christ that his sufferings were Christ's sufferings. And Christ endured these representatively for the Colossians. "And they overcame by

the blood of the Lamb and by the word of their testimony." The blood of the Lamb is not here the blood which He shed personally on Calvary, but the blood of the martyrs which He shed representatively in His suffering people. And it should not surprise us that, if Christ conquered by dying, we must gain the victory of faith in the same way: that if He was glorified by death, we must be glorified in the same way; that if His death is the salvation of the world, His people must suffer and die to convince the world of its verity. "Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you: But rejoice, inasmuch as ye are partakers of Christ's sufferings; that, when His glory shall be revealed, ye may be glad also with exceeding joy."

Men ask: Could not Christ have come as a teacher, after the manner of the philosophers at Athens, and gathered men before Him, to learn the way of eternal life from His lips? This method would answer in disseminating popular truths. It is easy to deliver an address before a great convention where all are in hearty sympathy with everything you say. But to stand before a people and deliver a message which they repudiate and resent, is a different thing. Our Lord came to proclaim unwelcome truth, to set forth the holiness and justice of God, man's rebellion, alienation and sin, and to call the wicked to repentance, beseeching them to be reconciled to God. But the presence of God incarnate awakened all the enmity of the human heart against God and kindled all the sleeping hatred of man toward God. And they arose and cried out: "Away with Him! Crucify Him!" The offense of the cross is in evidence to-day. Those who truly represent Christ before men, in whose hearts Christ has been formed, who are crucified together with

Him and bear in their body the dying of the Lord Jesus, are misunderstood, spoken against and persecuted by the world. "Blessed are ye, when men shall revile you and persecute you, and shall say all manner of evil against you falsely for My sake. Rejoice and be exceeding glad, for great is your reward in heaven; for so persecuted they the prophets which were before you." This is the philosophy of the command, "If a man smite thee on the one cheek, turn to him the other also." If your doing the Christian's part awaken his indignation and he do you wrong, by enduring it patiently you become his conqueror.

Our Lord's death has produced the fruits of the graces which beautify the character of the believer. For example, He taught the duty of humility. When we have done all we are unprofitable servants. We are not to do our alms before men, nor sound a trumpet before us. We are not to be called rabbi. The kings of the Gentiles exercise lordship, but it must not be so among His brethren. The chiefest are the most efficient in service. Except we become as little children we cannot see the kingdom of heaven. Every man's conscience says: This is right. His will says: It is difficult. His heart rebels against it. How natural it is for us to seek our own, to expect men to accept of our judgment, and be disappointed and hurt if they do not. How naturally we do those works that are seen of men and neglect those which are seen only of God and the holy angels. Our vanity is a stronger motive than the glory of God. But in condescension to our weakness our Lord has enforced His teachings by His example. He was born in a stable, cradled in a manger, His parents the humblest, His disciples the obscure; those who were miraculously healed were charged by Him to tell no

man; He refused political honors, and would not perform a miracle to satisfy His hunger. But in His sufferings and death He enforced His teachings most effectively. He was arrested as a thief, bound as a dangerous criminal, smitten as a ruffian, scourged as an outlaw, crucified as a slave, mocked by Herod as an idiot, condemned by Caiaphas as a blasphemer, and by Pilate as a raiser of sedition, and lifted upon the cross between two thieves. The Holy One of God suffered as the worst of men. His human nature, sensitive to pain because He knew no sin, touched the lowest pole of human agony. His pure soul, that recoiled from contact with sin, took the load of man's guilt. The majesty in the heavens became obedient unto death. And in this He left us an example that we should follow in His steps. "Let the same mind be in you which was also in the Lord Jesus, Who, being in the form of God, thought it not a prize to be grasped to be equal with God, but made Himself of no reputation, and took upon Him the form of a servant, and was made in the likeness of men; and being found in fashion as a man, He humbled Himself and became obedient unto death, even the death of the cross." There are hundreds of thousands of Christians in the world to-day, victims of incurable diseases, who expect to end their sufferings in the grave, and who cheerfully endure their afflictions. They have the mind of Christ. They love not their lives to the death.

Take the grace of patience as another example. Our Lord taught that we should not return evil for evil, but, contrariwise, blessing. "If thine enemy hunger, feed him; if he thirst, give him drink." "Do good to them that hate you, and pray for them that despitefully use you and persecute you." We are to be patient in tribulation. In the day of

great evil we are to possess our souls in patience. But here again is a difficult duty. Who is sufficient for these things? Our Lord has again given us an example of patient enduring of afflictions. In the garden, when the cup of our iniquity was offered Him, His human nature quailed, but He did not falter or complain. False witnesses testified against Him before the Jewish Sanhedrin and Herod's and Pilate's judgment seats. But He answered to never a word. When nailed to the cross and lifted up His prayer was, "Father, forgive them, they know not what they do." His example has begotten patience in millions of martyrs, who, through patience, obtained the promises. "Looking unto Jesus, the author and finisher of our faith, Who for the joy that was set before Him endured the cross, despising the shame, and is now set down on the right hand of God." The army of Christian missionaries who, through faith, are following the Lamb whithersoever He leads them, are, by their patience in tribulation, taking the world for Christ. But the death of Jesus Christ is fruitful in a deeper sense. He died as the substitute of His covenant people. The first Adam represented all the human race in the covenant of works, and all sinned in him and fell with him. The second Adam represented all who are in the covenant of grace, and they are saved by His death. When He hung upon the cross men of all classes were arrayed against Him. Herod and Pilate, priests, elders and scribes, Jews, Greeks and Romans—all mocked: "He saved others, Himself He cannot save. If He be the Christ, let Him come down from the cross." Even the two thieves between whom He was crucified, cast the same in His teeth. But presently one of the thieves is touched. He glanced at the blood-stained face of Jesus and saw His divine compassion. He heard His

prayer as the soldiers lifted the cross and dropped it into the socket prepared for it, "Father, forgive them for they know not what they do." In a moment he is convinced that He is the Son of God. The revelation of God is a self-revelation. He confesses frankly, without making excuse, such as we might make for him, that he was ignorant, that he lacked opportunity, etc. He confesses penitently: "We suffer justly and receive the due reward for our deeds; but as for this Man, He hath done nothing amiss." And then, looking by faith to the Redeemer, he offers a prayer which would be becoming the lips of an apostle ready to die: "Lord, remember me when Thou comest into Thy kingdom." Time is not a factor in the transformation produced by the vision of God in Christ reconciling the world unto Himself. But the death of Christ is fruitful in a deeper sense still. Matthew Arnold of Rugby governed his ragged school in this way. The boy who had broken the rule of the school was to come forward and administer the punishment upon the teacher. This was more than the roughest boy of the street could endure. He always broke down. God, Who is the Lawgiver and so independent of law, placed Himself in the sinner's room and allowed sinful men to inflict the penalty of our sins upon Him. "He was made sin for us, Who knew no sin, that we might be made the righteousness of God in Him." Christ had the right to give His life for us, because He has all life in Himself. "I have power to lay down My life and I have power to take it again. No man taketh it from Me. I lay it down of Myself." Because the eternal God gave His life for us, there is now no condemnation to them that are in Christ Jesus. And when the sinner sees that the everlasting God was taken by his wicked hands and slain by him, and that His death atones

for his sins, redeems him from the penalty of the law, and reconciles the offended God and offending men, he can hold out no longer against God. The enmity in his heart is slain. The love of Christ constrains him. "They shall look upon Me Whom they have pierced, and shall mourn for Him as one mourns for an only son." And when the sinner hears Christ saying: "Son, be of good cheer, thy sins are forgiven thee," he immediately consults not with flesh and blood, but out of a full heart proclaims his faith in the newly found Saviour and Lord. And the patience, the humility, the self-sacrificing spirit, the willingness to endure all and do all that the Master requires, which he possesses, convinces men that this is God's salvation. "Consider Him that endured such contradiction of sinners against Himself." "If He laid down His life for us, we ought to lay down our lives for the brethren."

Our Church needs missionaries for the foreign field. But we need the missionary spirit at home first. Let us be planted into the likeness of His death, and also into the likeness of His resurrection. When the home Church has the anxiety for the salvation of the perishing that the Church at Jerusalem and at Antioch discovered, the Spirit will say: "Separate Barnabas and Saul for the work whereto I have called them." God prepares the workers by efficient service. And then through the Church courts He pushes out these laborers into the field.

The divine order seems to be: The Holy Ghost calls the worker and anoints him; and then, upon the evidence that such a divine call has been received, the Church court appoints and ordains and sends out the worker. Paul was called by the Holy Ghost to be a foreign missionary at Damascus three days after his conversion. At Jerusalem, at Tarsus, and at

Antioch he exhibited the evidences of his fitness for the foreign field. Then the Church court gave outward form to the call and commissioned him. William Carey was called of the Holy Ghost to go to the foreign field. And it was not until the home Church could no longer resist the pressure of the Holy Ghost that he received his appointment to go to India. Henry Martyn was sent to India because he could not stay at home. He translated the New Testament and the Psalms for his converts. His health gave way and he started home. On the way he improved, and stopped in Persia. Remaining there a year he translated the New Testament and the Psalms for the mission. Again breaking down, he started for home. While passing through the "Cilician Gates" of Mount Taurus, he died, where John Chrysostom died before him. He would have died if he had not gone as a missionary, and he died a martyr to the cause. And his pathetic death has done more to quicken and stimulate the work of missions than the great work of his life. Adoniram Judson was urged by his friends to stay as pastor of Park Street Church, Boston. But he would not hear them. He was called of God to the foreign work, he said, and he must not consult with flesh and blood.

Spurgeon used to say to his students: "Don't preach unless you can't help it." It would be equally pertinent to say: "Don't go to the foreign field unless you can't help it." Unless the Holy Spirit so impresses upon the mind of the candidate that his duty is to go out to the front, that he cannot stay at home, and his talk and his conduct indicate that his face is set to go out, he should not be appointed. Otherwise it is apt to be the premature action of the eleven in electing Matthias to the apostleship before Pentecost. Such bring forth no fruit unto perfection. The



law is, life out of death. Christ's resurrection life was out of His physical death. The new life in Christ is out of our death to sin by crucifixion with Him. The missionary life is out of our death to home and country and native language. The Covenanter witness-bearing life is out of death to all sinful organic life, whether it be the Church that corrupts the worship of God, the secret, oath-bound lodge, the Sabbath-breaking corporation, or the God-

dishonoring, Christ-affronting, and Bible-ignoring civil government.

Only those who are called of God to be Covenanters should join the Reformed Presbyterian Church. Only those who are called of God to the foreign field and who cannot hide the call should be sent out, as only those who have become new creatures in Christ Jesus should make a public profession of faith in Him.

## IF YOUR CHURCH NEEDS MONEY

YOU SHOULD BE INTERESTED IN THE  
FINANCIAL NUMBER OF THE CHURCH ECONOMIST

TO BE ISSUED AUGUST 1, 1903.

TRIED AND SUCCESSFUL METHODS FOR RAISING MONEY AND EVERY PHASE OF CHURCH  
FINANCE WILL BE DISCUSSED BY EXPERTS.

A COPY OF THIS VALUABLE NUMBER WILL BE SENT FOR 10 CENTS, OR, BETTER YET,  
WE WILL SEND THE CHURCH ECONOMIST ON TRIAL FOR THE BALANCE  
OF 1903 FOR 25 CENTS, INCLUDING THE FINANCIAL NUMBER.

THE CHURCH ECONOMIST is a unique journal of church technique—a **kinetoscope of the living church**. It is indispensable to the live, up-to-date pastor and church officer, as it tells him what the brightest minds and most devoted hearts are doing along the same line of work as that which enlists his own strength. \$1.00 a year. 10 cents a copy.

THE CHURCH ECONOMIST PUBLISHING CO.

31 UNION SQUARE WEST.

NEW YORK, N. Y.

The seed sown in the ground contains in itself the future harvest. The harvest is but the development of the germ of life in the seed. A holy act strengthens the inward holiness. It is a seed of life growing into more life.—*F. W. Robertson.*

If you wish to be miserable, you must think about yourself, about what you want, what you like, what respect people ought to pay you, and then to you nothing will be pure. You will spoil everything you touch. You will make sin and misery for yourself out of everything which God sends you. You will be as wretched as you choose.—*Charles Kingsley.*

China stands in great need of Christianity. The teaching of Confucius, among the wisest of non-Christian philosophers, has had unlimited sway for twenty-five centuries, and this highest type of pagan ethics has produced a people the most superstitious and a government the most corrupt and inefficient. Confucianism must be pronounced a failure. The hope of this people and its government is in Christianity.

—*Hon. J. W. Foster.*

## NEWS OF THE CHURCHES.

### ABROAD.

SUADIA, SYRIA.—A letter from Miss Cunningham, dated May 11, contains the following items:

This is the busy season here and people are all busy with the silk worms. It affects the attendance at the day school, as the children are all needed at home to help with the feeding of the worms, and at this time of the year there are many attractions to keep them at home. The mulberry trees are full of fruit, which anyone can have for the gathering, and the trees are full of birds. Last Sabbath two of our neighbors were out catching birds and they quarreled over the birds, and one of them drew a knife and stabbed the other, making a nasty wound. I did not think he would recover, but he is getting along nicely.

All the church services continue to be well attended, and we always have a good meeting of the women, although many have to stay away on account of the silk worms. The women all come, however, when they can, and are attentive and seem interested, and that is all, as far as I can see. We have one Moslem girl coming regularly to the day school. She is very attentive and diligent, but, as her language is Turkish, it is a little hard for her to understand. However, she is learning Arabic fast, and is studying in the Gospels and learning the Golden Treasury the same as the other girls. Her father seems very anxious for her to learn. Her brother also comes daily to the boys' school.

The Governor of Aleppo was here and made a very short stay from Saturday until Tuesday. I thought he would come in state, but he came very quietly and left

in the same manner. No one seems to know the object of his visit.

Rev. C. A. Dodds, writing under date of May 28, reports the safe arrival of the family at Suadia. They left Latakia Friday of the previous week, and spent four days at Kessab on the way, enjoying the mountain air.

MERSINA, ASIA MINOR.—A letter from Rev. R. J. Dodds, under date of May 28, reports as follows in regard to the work:

The school in Tarsus is in an encouraging state, attendance nearly forty. In Mersina Miss Sterrett is conducting two day schools. The boys' is the larger, numbering about fifty. I do not know the number in the girls' school. Church services, Sabbath school, and Sabbath and weekly prayer meetings continue well attended. Last Sabbath I preached in Guzneh to my own family, servants and workmen, and to a number of strangers who came in. I preached twice and had a full house, though only about twenty were present. From this you may know that the chapel was not a large one. This week two of our teachers will probably go to Guzneh with their families. Soon other friends and brethren will be there with their families, and we will have good meetings then, I trust.

CHINA.—Writing from Tak Hing Chau April 22, 1903, Rev. J. K. Robb encloses a few photographs, which he thus describes:

That of the dragon was taken from our front veranda when a procession was passing. I should estimate its length at a hundred and fifty feet. It was carried by about twenty men, and they would keep up a swaying motion that gave the



dragon something of the appearance of being alive. The tree is a large and very old banyan that stands just outside of the Mission grounds. It is a great resort for worshippers. The altar that is seen at the right is where the greater part of the worshippers offer their devotions. The tomb is where some one of the better class is buried. It is just a short distance from the Mission property. But few are able to be entombed in such a place. The

spot. I was interested in some grave moving that was done here not long since in connection with the grading of the plot of ground where the new house is to stand. As you know, the Chinese have great reverence for their ancestors. There were several graves on this piece of land. For a small consideration the friends of the deceased consented to remove the remains to some other spot. They had to dig about six feet, and then all that they



greater number are simply buried in the ground, and a mound is all that marks

found were two small earthen jars. This was true of two of the graves. One other

that I saw was where the body had been interred, and an arch of brick built over the coffin, if a coffin was used. The grave was evidently several hundred years old, as the brick used in the arch were of a different size from any that have been used for a long time. The other picture is of the Tak Hing pagoda. It is about five miles down the river, and stands just on the river bank. It presents a most imposing appearance, being about a hundred and sixty feet in height. It is plainly



visible from the Mission, and is certainly one of the attractions of this part of the country.

A letter from Dr. J. M. Wright, written a few days later, contains the following items:

This is the rainy season, but it had been dry until last week. The official issued an order that no one should kill swine or eat pork on last Tuesday on account of the drouth. A copious

rain fell that afternoon and the Chinese rejoice in the results, as they call it, of his order. On a little hill not far from here mysterious whisperings have been heard. These voices or sounds have been interpreted by the priests to be the voice of a long neglected god who has power over rain. Many from distant parts have visited this spot, and soon there will be raised a temple in which to worship the neglected deity. The large tree which stands at one corner of the Mission wall is devoutly worshipped by many, and every morning and evening they burn incense sticks at an altar erected near to it.

This is the Chinese third month, and is the month in which they worship the graves of their ancestors. They fix up the graves and decorate them with white and red paper, burn incense sticks, and shoot firecrackers galore to frighten the evil spirits. If these spirits are susceptible to the noise of firecrackers, there are surely many very badly frightened spirits.

The work here is very encouraging, and the people are no more afraid or suspicious of us, but seem to count us friends. A short time ago Rev. A. I. Robb was going out to sell Gospels, and took Rev. J. K. and me along to air our Chinese words by trying to sell books. We found a very ready sale, and soon sold all we had, which brought in some 1,800 cash. Last week a Bible man (Chinese) who had been selling Bibles for over thirteen years in China, called on us. He was rejoicing over the conversion of two men in a little town not far away who some years ago, when he was selling Bibles there, caught him and burned his hands and otherwise mistreated him, but now these same men are Christians, and daily read their Bibles.

A large number continue coming to the services on Sabbath. From 10 to 11 o'clock Mr. Robb teaches a class of men;

Mrs. Robb and Dr. George a class of women, and Miss Jennie Torrence a class of boys. So you see there are plenty of encouragements. One bright young man has asked to be baptized next communion.

We now have a post-office at Tak Hing of a week old. It will be quite an accommodation to us.

The *Missionary Chronicle* for April furnishes two items of interest:

"I have profound faith in our Chinese Christians," says the Rev. J. Macgowan, of Amoy, "for I know they are easily stirred when some case that affects the interests of Christ's Kingdom is concerned. \* \* \* *All the churches in my district are self-supporting this year.* Thank God for that! I feel there are large resources among our churches that we have not yet touched. The Chinese are a money-loving people—almost as much so as the English!—but when their hearts are touched they can be as lavish as though money had no hold upon them whatsoever."

"The number of inquirers on our registers at the present time (January)," writes the Rev. John Parker, of Chungking, "is more than 1,000, and the increase in church membership during the past year has been very satisfactory, in view of the disturbed state of the province. We are glad to notice a diminution in the number of disputes among the Christians, and a tendency to a deeper study of Christ's teaching. There is also manifest a hearty spirit of self-help and co-operation. In short, the year 1902 has been a time of steady progress all round, both in the city and the out-stations."

NEW HEBRIDES.—With a private letter, dated April 14, 1903, Dr. John G. Paton enclosed the following circular to the friends of his chosen work:

Let me cordially thank you for your

kind help in support of our New Hebrides Mission, for which may our dear Lord Jesus Christ reward and bless you abundantly. You will be pleased to hear of the remarkable success God is now giving us, especially at most of the recently occupied stations. One missionary, after a few years' devoted work among the nude savages at his station, has portions of the Scriptures translated into their language, and 1,200 of them attending school and church services. Another in five years has about 600 attending church and school. Another, who was ordained to the work in 1900, has now at his stations on Paama and Ambrim 1,200 attending school and church; and on Ape another has 2,700 attending his church services and 2,300 attending his schools, and of them 587 educated church members, etc., etc. The Lord has given our Mission over 16,000 converts, and of them 330 native teachers help us in our work. The teachers and their wives are generally faithful, devoted men and women, doing a grand work which we could not do without them, inland and at villages distant from the Mission Stations. For the first two years they get each £6 per annum, and if successful after that £8, and after another period the most successful get £10 yearly. They are generally supported by £6 or £8 annual donations by Christian friends. As we have no salaried agent, but only honorary helpers, connected with the "John G. Paton Mission Fund," we cannot write yearly a letter or two to each supporter of a teacher, and to the missionary under whom he works for information regarding him, which would require an agent's whole time, and his salary and office expenses would require at least a third of what keeps our whole staff of teachers yearly. Hence nearly all supporters of our teachers are satisfied with, instead of a letter, a copy of "Quarterly

Jottings" by post, as prepared and published by our excellent and much loved Secretary, A. K. Langride, Esq., Anewa, Southend-on-Sea, Essex, England, who does all this great work for our Mission from love to Jesus and His cause.

I have not the statistics of the work on Santo, our largest island, but Dr. Sandilands, one of our missionaries there, baptized and admitted to Church membership fifty-seven at a late communion, and the work is very encouraging at the other three stations there. Malekula, our second largest island, is believed to have a population of from 16,000 to 20,000 cannibals. The men living on it and its surrounding islets cannot be said to wear any clothing, and the women wear very little. They strangle to death or bury alive many of their aged and of their sick and suffering, and nearly all babies whose mothers die. When their girls come to be from six to ten years of age they generally knock out their two upper front teeth, and soon after the father of each tries to sell her as a wife to the man who gives him the largest number of from six to twelve large male hogs for her. The girl weeps and pleads with her father not to sell and send her away. He regards not her pleading. She is sold, and, usually with a guard armed with loaded rifles, she is forced to follow him to his home, where he may have three or more wives living, and usually he is an elderly man, as few young men have or can get the number of such hogs as are there required to purchase a wife. If the girl runs away to her home and mother, she is soon forced to return; and if she runs away a second time, he again forces her return, and with burning, fiery sticks burns three holes in a line into her breast or side; and if she runs away a third time, he places burning hot stones behind her knee or knees, burning her so that she cannot run

away again, and so some are lamed for life. They say, "He bought and paid for her, and can do as he likes with her," and no person except the missionary and his wife dare condemn such cruelties, and nothing but the teaching of Jesus by the Holy Spirit's power can lift them above, and lead them to give up, such cruel conduct. Yet after a few years' trying, dangerous work among them, our three missionaries on the east side of the island have 1,260 of them attending their church services, and 236 are intelligent church members, and the blessed work is gradually extending. The converts are all clothed, and have built Christian villages at each station, in which in every house they begin and close every day with praise and prayer, and help the missionaries all they can to bring others to Jesus for salvation. The heathen men desire the hogs because every hundred a man can kill at certain heathen feasts raises him to a higher grade in their castes toward the highest ranks of their chiefs, which is an empty honor in name only, yet they all covet it. In every way their castes are a curse to them, and keep them slaves to their heathen superstitions and cruelties. They cannot embrace the teaching of the gospel or be brought under its civilizing power and influence till they break away from their castes.

Four new additional very promising young missionaries and their wives have just landed in Melbourne on their way to the islands, by whom we hope to occupy one vacant station and three new stations among the heathen. Two of them are from Ireland, one from England, and one from Scotland. Two of them will be supported by the Presbyterian Church in Victoria with money help sent to it by the United States of America, Canada, and Britain for this purpose on my late tour. The other two are to be sup-

ported by the voluntary contributions of the Lord's people to the British "John G. Paton Mission Fund," which already supports three missionaries on our group, also three lay helpers, and a large number of our native teachers, and the half of the expense of the Teachers' Training Institution. And now, if we can only maintain our present staff of twenty-seven missionaries, 330 native teachers, and our three lay helpers, at our recent rate of progress, we hope within ten years all our from 40,000 to 60,000 remaining cannibals yet on our New Hebrides Islands may be led to renounce idolatry, and love and serve Jesus Christ our Saviour.

Again thanking you, and pleading for your continued sympathy and prayers, and wishing you every blessing,

I remain, yours faithfully,

JOHN G. PATON.

CAESAREA, TURKEY. — Through the kindness of Rev. R. J. Dodds, of Mersina, we are able to give our readers the following items in regard to missionary work in Caesarea, taken from a bulletin prepared by Henry K. Wingate:

Caesarea was first occupied as a regular Mission station in June, 1854, the missionaries being Rev. J. N. Ball and Rev. W. A. Farnsworth. At that time there were but twenty Protestants, old and young, in the whole region, and these formed the nucleus of the first evangelical church. From this small beginning have grown some thirty-five congregations with a total of 5,439 adherents, two boarding schools, thirty village schools having 1,701 pupils, a kindergarten, and a large hospital; all of which require a missionary force of four male missionaries with their families, and six unmarried women.

The thirty-five congregations mentioned above are scattered over a terri-

tory some forty thousand square miles in extent, and in order to visit each one twice a year one missionary must be traveling constantly. Eight of these outstations have ordained pastors, twelve have unordained preachers, twenty have male teachers, and fourteen have female teachers, while four have neither teacher nor preacher. Although but three of these outstations still need some degree of outside assistance, still during the year 1902 they contributed \$4,002.64 toward their own support, and \$909.69 for missionary work, making a total of \$4,912.33, while the sum paid by the American Board for this work was but \$1,859. We look forward confidently to the time when the outstation work shall be self-supporting, thus making it possible for the missionaries to devote more of their time and money to the work of training young men and women.

The girls' boarding school, established in 1873, has been the only source of supply for female teachers of the village schools. While it has had many obstacles with which to contend, it has more than held its own, is well housed, has a full corps of American teachers, and is in a condition to do better work than ever before. While the boys' school sprung from a little day school started some thirty years ago, the present boarding department has been in existence but nine years. Started and carried on for years without aid from the Board, compelled to carry on its work in most unsuitable native houses for which high rents were demanded, it has nevertheless made steady and rapid progress. Given suitable buildings, the possibilities of growth are practically unlimited.

No sooner had Dr. Dodd arrived on the field in 1886 than he began to plan for a hospital. Funds he had none, nor could the Board make any grant for this object.

Nevertheless, through his own efforts and those of his friends, Dr. Dodd was enabled to secure funds to erect a hospital providing room for seventy beds.

If it is true that a little child shall lead

them, the kindergarten as a branch of missionary work needs no defense. We are glad to let it be known that we have such a work and that it has amply demonstrated its utility.

#### AT HOME.

ALLEGHENY, PA.—Items from the Central Board :

##### *Financial Statement—*

	On hand May 1, 1903.	Receipts.	Expenditures.	On hand June 1, 1903.
Domestic Mission.....	\$1,459.06	\$109.31	—	\$1,568.57
Southern Mission.....	2,827.13	122.92	\$461.66	2,488.39
Indian Mission.....	1,250.92	341.48	216.66	1,375.74
Jewish Mission.....	560.56	33.39	100.00	493.95
Sustentation.....	4,131.90	87.65	—	4,219.55

The superintendent and teachers in the Southern Mission were reelected. Consideration of the question as to the election of an additional teacher was postponed till the next meeting.

As Dr. McAllister had not arrived home, and the Board had no opportunity of knowing the results of his investigations, no action was taken with reference to the Chinese Mission.

J. W. SPROULL.

NEW CONCORD, O.—The Ladies' Missionary Society of the New Concord Congregation in presenting their report for the year ending April 9, 1903, offer thanks to our heavenly Father for blessings in the past and pray for more zeal for better and greater work in the future for the service of the Master. We have held ten regular meetings with a fair attendance, and have added seven names to our roll. We have used moneys collected for different schemes of the church, at one time making a donation to one of our own members in needy circumstances; also donated two quilts, one to Miss Issac, of the Old Ladies' Home, Allegheny, Pa.; the other to Miss Etta Jamison, to be taken with her to the Southern Mission.

Our February meeting was dispensed with on account of the smallpox scourge entering our town. We have reason to be thankful none of our members were

stricken with the dread disease. The health of the society generally has been good. One member, Mrs. Patterson, moved from our midst; we miss her, but what is our loss is gain to another congregation. We have come short of doing what we would wish, but may we go forward and do better work in the future. May the Divine blessing rest upon our society.

RHUE S. GEORGE, Secretary.

YORK, N. Y.—Communion was observed in York Congregation the second Sabbath of May. The pastor was assisted by Rev. R. C. Reed, of Walton, N. Y. The weather was delightful during all the services. The attendance in the main was good. It was a communion which gave evidence of being spiritually uplifting and strengthening to all. There was an accession of three.



## MONOGRAPHS.

## SCHOOL WORK IN CYPRUS.

At the request of Dr. W. M. Moore, missionary to Cyprus, now at home on furlough, OLIVE TREES publishes the following letter, part of which he read at the late meeting of Synod. He vouches for the facts and says that Rev. C. A. Dodds, who visited Miss Sarkissian's school when on the island recently, expressed himself as highly pleased with her work.

"NICOSIA, CYPRUS, Feb. 28, 1903.

"Dear Dr. Moore—I got your letter. Thank you for not delaying your answer. Although I wish very much to go to the interior (of Turkey), "yet it seems to me either my sister or myself must stay here. As Rachel" (her sister) "expects and wishes to go to Marash I must not be away. My presence will be a support to my parents, but more than that, I think of the work here. I am sorry your society does not regard the schools as a branch of evangelical work." (This is not the fact. Our Board and Church do so regard it, but probably this young woman took her idea from the fact that we are so slow in taking up this branch of work in Cyprus. W. M. M.)

"Only those who work among these little ones know those small but fresh brains are ready to receive what is impressed on them. The flashing and bright eyes watch every action of the teacher to follow it. How much more care is to be taken for the little young plants than for the strong trees. In teaching, my aim has not only been to cultivate their minds or to give them physical exercise; therefore I had a measure of success in teaching.

"Excuse me for writing such things. I do not wish to praise myself; but, as I re-

gard this work as a part of the evangelical work, I wished to give explanation why I do so.

"You had asked me to speak about my school, so I will.

"Probably you already know that Rachel began this school with one pupil. She had it for a week so. By and by some more children attended. She closed the school year with twelve.

"I admire her courage and perseverance. In spite of the attacks of the Vartabed" (Armenian priest) "and some of the Gregorians, she went on with her work. The year was over, but the enmity of such was renewed with the new school year, for when this year we wished to reopen the school the same persons prevented the parents sending their children, and by threatenings they succeeded in their aim. Yet God put some children under our care, and gave us twenty-three to teach. Of these four are Turks, eight Gregorians, four Catholics, and seven Protestants. As I mentioned, I do not try to cultivate their minds alone, but try to give them moral training also. The parents of these Turks often taught their children to tell lies, sent them to me with lies, and the children have confessed it to be wrong, just being affected by the stories that I had told them now and then. In the mornings I tell them Scripture stories, mostly about Jesus. I cannot read in our devotion time, for if I read Armenian the Turks will not understand; if Turkish, the Armenians will not. So I tell the stories, and through them teach lessons.

"If I tell you one instance you will see how it occupies the little children's minds. After they have recited their lessons—the very little ones—I give them slates to

draw whatever they like. Often they draw animals. The first day I told the story one child called me to show what he had drawn. It was Jesus walking on the waters and lifting Peter from the water. I was very surprised when I saw four of the children had drawn the same without knowing of each other's work. It shows how interested they are in such things. The worst punishment for my pupils is to be told they will no more be sent to this school.

"Since three months I have started Sabbath school. I began it with one child and now the average is twelve. Yet how different it is from other places. I send for them—find one in the street, one visiting friends, and others on the playground. I confess to work in such a place makes one disheartened, but I am sure God led me here for this purpose.

"How pleasant it is for us Christians to meet in the Lord's house in great numbers to unite in prayers and praises. Here, instead of that, we learn to sit and wait. But we think while we try to be a blessing for others we shall be blessed. \* \* \*

"I am very happy on account of my Greek pupil. For our Bible reading has been very useful to him. He confesses that once he was blind but now he can see.

"Excuse me for not writing longer; already you will get tired of reading this. Please accept our regards and remember us to your family.

"Yours sincerely,

"HOSANNA II. SARKISSIAN."

In the opinion of Dr. Moore, the Church ought to send a young lady to Cyprus to open a school in Nicosia and take Miss Sarkissian as assistant. "Such a school," he writes, "is an assured success and will pay all expenses except the salary of the American missionary."

#### A BUSY MISSIONARY.

IN OLIVE TREES for April there is from the pen of Dr. J. M. Balph, of Latakia, a brief story of a day's work which must have been full of interest to the Church, and have filled thoughtful readers with admiration for the man who could perform the work and tell the story so modestly.

I hoped to say a word sooner for the further enlightenment of your readers in regard to this brother's work, but I have been too busy at other things. Dr. Balph tells his story far too modestly, with far too many omissions. The Church is perhaps less familiar with Dr. Balph than any other of her missionaries, which is a pity.

He told enough in his story of a day's work to make a good many open their eyes in wonder, no doubt; but, as the Queen of Sheba said of Solomon, it might be said in this case, too, "The half was not told." I have had the privilege occasionally of seeing Dr. Balph at work, and I am prepared to say that his story was not the story of a tenth of a day's work.

The Church ought to know something more of this quiet man before he dies. He was born in Butler County, Pa. He is a graduate of the Cincinnati Medical College. He was brought up in the United Presbyterian Church in a very strict religious home. Before his graduation from medical college he married a Covenanter girl whose father was a man of exceptional intelligence and zeal, a man of persuasive eloquence in conversation. The Doctor was at first very much opposed to the distinctive principles of the Covenanter Church, and argued against them as strongly and effectively as any person could. Not being able to resist the spirit and the wisdom with which his father-in-law discussed with him, I am told he

grew restive at the bare mention of the subject. He had an honest mind, however, and was led by the Holy Spirit to heartily accept the truth. It was a hearty surrender. He became a whole-souled Covenanter, not of an ultra type, but conservative. He was, moreover, always able to give a reason for his position, and was never ashamed of the testimony of the Church of his adoption. For a number of years he was connected with the Slippery Rock Congregation, and practiced medicine at Rose Point, Lawrence County, Pa. There he won laurels and a reputation of which any medical man might be proud. His gifts and intelligence fitted him for the office of ruling elder, and this was soon recognized by the congregation, who elected him to that office. He was his pastor's delight. He always praised him with fervor, and after his removal to the mission field he could only refer to him with tears of kindly remembrance.

From the time he entered on the mission work his whole heart was in it. His wife was a true helpmeet. She was retiring and timid in an extreme degree, but she was strong in the Lord, and never known to strive or contend. She was in many respects an ideal wife for a missionary. Not widely known or noticed, she was little praised, but she was never blamed for anything but for too much forbearance, possibly. Her death was a loss to the Mission and to the Church, as well as to her family. But her grave will lend a new attraction and endearment to our mission field. Dr. Balph's present wife was a very well-known member of the Beaver Falls Congregation, prominent and energetic in church work. All who knew her were charmed with Dr. Balph's choice of a wife, for her praise was on everyone's lips. She has entered on her household duties in the new field with en-

ergy and devotion, and feels the same interest in the mission work in Latakia that she formerly did in the Church work in Beaver Falls.

On his way to the mission field the friends in Liverpool, England, noted him as a man of great promise. They said the Board could not possibly have found a man with more of the qualities of his lamented predecessor in the medical work in Latakia. The Church has probably never had a man in the field in any department with more capacity for work. He is an extremely methodical man, which enables him to accomplish more than he otherwise could. It would not be true to say he is never in a hurry, for he often is, but he certainly never is found lagging. He is a tall, thin, delicate-looking man, but of great nervous energy.

Having the accounts of the Mission, in addition to all the care of the hospital and his professional duties, he has often literally to run to overtake his duties. But he does overtake them, and even on outside accounts he seems never to omit an item or make a blunder.

If one were to open his Arabic Bible he would find it full of pieces of paper, indicating his preparation for the discussion of texts in prayer meeting, and in his hospital work; all as carefully and logically divided and subdivided as if he had been specially trained for preaching; and all this is simply in conscientious discharge of his duty to Christ, with an eye single to the glory of God.

I would not wish to represent Dr. Balph as a faultless or perfect man, for that would not be a true representation of him or of any man but the Lord Jesus Christ. But he certainly impresses me as having attained a degree of perfection to which some of us may well aspire.

The natives of this country have a good habit of remembering the dead with great

charity; and they generally speak of all our dead missionaries as though they had been saints (as indeed they were). But there is probably no other living missionary than Dr. Balph who stands as high in everyone's esteem as the dead. And he deserves their love. He is as kindly attentive to the poor as to the rich. He is always as ready to go at night as in the day. He never tries to get out of a duty. He never says he is too tired, or he has no time; he never seems to grow impatient except under the greatest provocation; as, for example, when a man comes back half a dozen times with some trifling question about how to take his medicine, or what food he may indulge in after taking the medicine.

Dr. Balph would probably never impress anyone as a great man, or a remarkably talented man. If he has any remarkable gifts he is certainly himself quite unconscious of them. But he is so careful, and methodical, and persevering, and energetic that few men accomplish more, even though more gifted.

AN ASSOCIATE.

#### CENTRAL CHINA RELIGIOUS TRACT SOCIETY.

The annual meeting of the Society was held in "The Rest," Hankow, on the 9th inst. [January, 1903]. The chief feature of the year's work was the increased demand for almost every item on the Society's list of publications. Very few new works had been added to the list, and no fresh departures undertaken. The large distribution of books which had been successfully effected to the B.A.'s who assembled for the triennial examinations at the provincial capitals of Wuchang, Changsha, and Nanchang occupied considerable space in the report. Altogether, 18,000 packets had been given away, containing upward of 100,000 books and

tracts, and the total cost—which was met by a special grant from the Royal Tract Society of London, together with some local subscriptions—amounted to upward of £100 worth of tracts, besides £70 worth of Scriptures granted by the National Bible Society of Scotland.

One of the peculiarities of the Central China Religious Tract Society is the fact that in addition to producing suitable tracts and placing them at reasonable rates within the reach of all missionaries—which was the original, and still is the main, object of the Society—it also largely distributes itself throughout the provinces of Hupeh and Hunan by means of a band of native colporteurs. The report of this colportage work showed that during the year fifty-six natives had been employed in connection with four local missions, who had disposed of nearly 300,000 books and tracts besides about 21,500 Scriptures. A number of instances of good accomplished through this work were given, and greatly added to the interest of the report. One was as follows: A few years ago a Mr. Fang, a native of Fangkiachi, an outlying market town in the Huangpi District, purchased a book which he read and reread. Conviction deepened, and he announced his intention of becoming a Christian. His son, a good man of business but an opium smoker, was greatly distressed at his father's decision. He proposed a bargain: "I have taken to the foreign smoke to your grief, and now you have taken to the foreign religion to mine. If you will give up the religion, I will give up the opium." The end of it was that the son gave up the opium and became a Christian, as well as his father and other members of the clan, and there is now a very flourishing little church in Fangkiachi.

Dr. W. A. P. Martin said it was to him an immense gratification to be present and

to see the zeal, activity and success with which Christian work was being carried on in Central China. One could realize how the day when China shall receive the Gospel may not be so very far distant. Personally he had never felt that that consummation was so near before. He remembered how that, when he came to China, such a vision was possible only to the strongest faith. Here was found a third of the human race arrayed against the cross. The handful of missionaries were cooped up in a few cities. They were looked upon with utter contempt, not only by the mandarins but by the ordinary natives. They could not do much then. But in the press they had the lever which moves the world; so they composed and translated books, some of which are doing splendid service to this day; as, for instance, Dr. Mill's "Two Friends." The result is, that what was a matter of faith then has become a matter of sight now. But China yields very slowly. Chinese pride is hard to overcome. When the American Minister first visited Peking it was his privilege to be of the party. They went to try to arrange terms so that the advance of the allied army on Peking might be stopped. Their mission was entirely in the interest of the Chinese and of peace, but they were treated with utter contempt. The Minister was told that unless he went down on his knees they could have nothing to say to him. He replied that he knelt only to God and to woman, and let things take their course. Chinese pride had to be humbled, and the allies did it somewhat then; but it was not enough. After forty years of Mission work, they invited a repetition of the lesson, no wiser than before. He referred to that scene at the close of the century when the "powers of darkness" made their last, most determined attempt to drive out the light. It resulted in another occupation of Peking

by more allies than ever; and when the court humbly came back to its capital, at their invitation, it was with the distinct understanding that all anti-foreign efforts in the future were to cease. A liberal policy was then adopted, but it is a liberality which as far as possible excludes Christianity. The Government is suspicious that native Christians will array themselves on the side of foreigners, but with further enlightenment this may pass away. Meanwhile, to this end, it is of the utmost importance to persevere in the wide circulation of Christian books. As regards the books, he would make two suggestions. First, that a certain amount of secular information should go to the make-up of every religious book. The reader should be told at what time and in what place the events spoken of transpired, which would mean a page of geography and history. Next, in the sale and distribution of the books there should always be further information and explanation given by the living voice.

Another speaker rejoiced at the progress of the work, and looked forward to still greater things. No one could tell how much good was being done. At their chapel in Kiayuhsien a man bought a book which he carried home to the small town of Pehlukow. There were five brothers in the family, and they all read this book. They then went to the chapel for more, till the Pehlukow folks had purchased in all over a dozen Bibles, two dozen Testaments, and any number of tracts. The five brothers were all baptized, and there was a promising little church there. He asked the Kiayu native preacher what he was doing for those people. He said he went regularly to see them, but they had worship themselves, and he could not do much for them save teach them to sing.

The President, Dr. John, in bringing the meeting to a close, said:

“There are some facts connected with last year’s work that will make the year a memorable one. Last year’s circulation is the largest we have ever had, being 1,700,521. If, however, we would realize the vastness of the work done by Central China in the way of book distribution during last year, we must add the circulation of the National Bible Society of Scotland to that of our Tract Society. This was 471 Bibles, 13,031 Testaments, and 457,072 portions—170,574 books in all. Putting the two together, there were sent forth from Hankow during the past year upward of two and a quarter millions of Scriptures and tracts. We cannot think of this enormous circulation without praising God. What an army of preachers you have in these two and a quarter millions of Christian books! Emphasis has been laid on the distribution made at the triennial examination held at Changsha. To my mind this was the great event of the year. The thought that tens of thousands of Christian books are now in the hands of the scholars of Hunan ought to fill our hearts with profoundest gratitude. I know enough of the scholars of Hunan to be assured that these books will be read and discussed. Let us earnestly pray that many among them may find in the reading of these books that knowledge of God in Christ which they so much need. Ten or twelve years ago Chou Han, our arch-enemy, was a man of tremendous influence in Hunan, especially in Changsha. The viper press of Changsha was in those days very active. The valley of the Yangtse was flooded with its anti-foreign and anti-Christian literature—the filthiest and most malignant literature the world has ever seen. At that time no foreigner could show his head in Hunan. But look at the wonderful changes that have taken place during this short period. That infamous press was suppressed, and Chou Han was

put in prison. Hunan is being rapidly covered with Mission stations, and the very city from which that unspeakable filth was poured forth has been flooded with Christian literature. I have spoken of the immensity of our circulation (during the twenty-seven years of its existence our Society has issued 18,767,558 tracts in various forms), but it also covers an immense area. Our tracts find their way into every part of the empire, and even to the ‘regions beyond.’

“I find that even the officials are beginning to read them. Of late I have come into close contact with a good many officials, both in Hupeh and Hunan, and with hardly an exception I have found them friendly and ready to listen to anything I may say about Christianity and its claims. Among the officials I have come across there are not a few who have been reading our Scriptures and tracts. There was a time when an official would not condescend to look at a book of this description; but that day is gone. What clothes this tract work with deepest interest to my mind is its relation to the momentous work of building up a Christian Church in China. I believe that apart from the Christian Church there is no hope for China. I have no idea of uplifting this people except through the Church and in connection with the Church. A friend of mine was traveling in the North. He came across the principal of one of the colleges recently established there, and asked him what was the main aim of the institution. ‘To make the Chinese strong,’ was the reply—not a bad aim if you begin at the right end. Now the first aim of the Church is to make the Chinese good, and through making them good to make them strong. Strength without goodness is destructive. Go on making them strong without attempting to make them good, and within

twenty years the 'Yellow Peril' will be more than a dream. Thank God for the Church in China! The Church of three hundred members which I found on my arrival has grown to a Church of one hundred thousand communicants at least, with two or three hundred adherents besides. Ere long these hundreds of thousands will become a million, and the million will become ten millions, and so on with accelerated speed till the Christian Church will be a mighty factor among the forces which shape the national life, and the principles of the Christian faith shall dominate the land. Now the main reason why I feel so deep an interest in this tract work is that I see in it a powerful instrument with which to build up the Church of God in China.

"In closing I should like to read a letter I have just received from Mr. Robert Powell, one of the missionaries of the China Inland Mission in Honan. No one can read this letter without seeing that the Central China Religious Tract Society deserves the warmest support of all who feel an interest in the evangelization of the Chinese people. The letter says that fifteen or seventeen years ago an old colporteur named Tang set out from Cheokiakow for Kaifung, the capital. He had with him, besides Scriptures, a number of your tracts, particularly the three-character classic. He opened his boxes in the street, and as he stood there a man named Chu passed by. He picked up a book, looked at it, and asked the price. As they were talking a man of great influence in the city, and of a most ferocious disposition, came along. Seeing a colporteur selling Scriptures, he raised the cry of 'foreign devils' books,' collected a crowd, upset the boxes, and drove the old bookseller from the place. Mr. Chu, in pity for the poor old man, gathered up an armful of books to return to him, and took

them home. Here he read them and became convinced of the truth. On my first visit to the capital of Honan, in 1898, hearing that there were one or two who were interested in the gospel there, I prayed that I might come in touch with them. Sure enough, in answer to my prayers, Mr. Chu came to my inn to see me, when I learned his story. He had been a believer for many years through reading the Scriptures and your tracts. He had also interested not a few by lending the books to whoever cared to read them. His wife, daughter, son-in-law, son, and son's wife were all believers, as well as other people living in the same courtyard. For years he knew nothing of Sabbath worship or Sabbath-keeping, but on a journey to the north of the Yellow River he met with some Canadian friends who taught him much and gave him books. During the Boxer trouble he buried these in a large water vessel. His employer, a mandarin, advised him to destroy his Bible and put up idols in his house, because the Boxers were going to kill all who had anything to do with foreign religion; but he refused, saying they might kill him, but he could not put up an idol."—*North China Daily News*.

#### ON THE STATE OF RELIGION.\*

It is not an easy task to measure the religious condition of a single congregation even when one has been closely identified with it for years. There may be outward activity that arrests attention, where, as in the case of Sardis, there is spiritual deadness and the works are essentially defective, because, as the Spirit describes them, "Not filled out before God." How much more difficult, then, must it be to form an accurate estimate of the state of religion in a Church from

\* A Report presented to Synod of Reformed Presbyterian Church, at Hopkinton, Ia., May, 1903.

the varied reports of a hundred sessions that are looking at the congregations under their oversight from local viewpoints. A composite picture made up of photographs from the studios of experienced artists and the snapshots of amateurs will necessarily lack harmony and reveal artistic defects.

About six months ago we mailed to each session a circular containing a series of questions in regard to the numerical strength of the congregation or Mission station under its care, with special reference to the relative proportion of the sexes in active membership; attendance upon the means of grace, and, in case of frequent absence from public and social worship, the probable causes; home religion, on which depends in so large a measure the progress of Christianity and the spiritual life of professing Christians; Sabbath observance, the surest test of Christian character alike in the individual and in society; evangelistic effort, the natural manifestation of the Christ-life in us, whether we seek to reach the man or the national entity with the message of a whole Christ; and finally the offerings of the people for the support of ordinances at home and the missionary enterprises of the Church.

A few congregations have failed to make any returns, probably owing to mis-carriage in the mail or through oversight. But the replies received are mainly full and satisfactory. Some sessions or pastors, instead of giving accurate statistics that could have been obtained with very little trouble from the communion roll or sessional records, have contented themselves with saying "About so and so."

In five congregations there are more males than females and in one the sexes are equally divided, while in some others the members are 41, 42, 44, 47 or 49 per cent. men and boys. Allowing the same

ratio for the congregations that have not sent in returns, we find that the percentage of males in full communion of the Reformed Presbyterian Church is 38½ per cent., higher than that of any other evangelical denomination in the United States and Canada that has been able to give us information, except the United Presbyterian Church with its 39 1-5 per cent., and the Moravian or United Brethren, who are able to report over 40 per cent. in the Southern and 41 per cent. in the Northern Branch of their Society. This is a complete refutation of the statement, so often made with such confidence in some quarters, that a position of practical dissent from existing evils in the Constitution of the United States is keeping young men out of the Covenanter Church. No doubt misrepresentation of its testimony, especially in large cities where the male membership falls to a fraction under or above one-third, is causing some to stand aloof who would otherwise come into fellowship from the outside. But baptized members who remain away from the Sacramental Table, or leave the denomination avowedly because of its civic restrictions, have not so learned Christ that they are willing to let personal fealty to Him govern every social relationship.

The answer to the question, "Do the people show an interest in public worship?" is an unhesitating "Yes," except in three or four instances, where the replies are "Nearly all," "Fair," "Generally." The average attendance, when compared with the enrolled membership, indicates either that not many are away from the ministry of the Word or that there is a large outside audience. In some cases, however, it is reported that, while some are evidently absent from the preaching services without a justifiable reason, very few are away from the Lord's Supper. This fact challenges attention. It at least



hints that there is a tendency to find in the sacrament a hidden virtue that does not belong to it. The Supper, with all its historic associations and symbolic significance, can never be a substitute for the sermon. It pleases God through the foolishness of preaching to save them that believe, and to edify the body of Christ. Those who neglect this means of grace are uniformly feeble in their grasp of the truth, easily fall under the influence of false teaching, and are always ready with an excuse for the neglect of Christian work. On the other hand, those who are regular in waiting on the ministry of the Word and bring to it attentive minds and loving hearts, are clear in their views of Christ, consistent in their professed attachment to His Person, and successful as well as diligent in His service, while to all around they are an example and an inspiration.

With some notable exceptions the social meetings are not well attended. While one pastor can speak with enthusiasm of his mid-week gatherings, "Almost all the young present," and others can say "Quite successful," and "A means of great good," there are three sessions that have to report "No meeting," "No meeting held for a year," "We meet only once a month." The explanation in the majority of cases is "Widely scattered congregations," or "Long hours of work." But many add as probable causes: "Lack of spirituality," "Indifference to religion," "Want of interest," "Decline of vital godliness," "Pressure of the world," "Time taken up with worldly business and pleasures," "Imaginary indisposition," "Social connections outside." If, as our fathers used to say, the prayer meeting is the pulse of the Church, or the barometer that measures the depressions and elevations of spiritual desire, there is reason to fear that vital piety is at a low ebb in many parts of the

Covenanter Church. We need the fellowship meeting. One hour redeemed from worldly cares and pleasures in the middle of the week and set apart to social worship will go far to hold us true to God amid the current of secularity that threatens to sweep away everything that is left of truth and holiness.

Even more decisive as a factor in Church life is home religion. And what do we find? To the question, "Is there family worship in all the homes?" four pastors have given very suggestive answers: "Yes, on our personal knowledge;" "Yes, on recent replies to a pastoral letter;" "Most of them, on conditions as we know them to exist and on evidence drawn from the character of the people;" "Yes, on the fact that all the heads of families take part in the prayer meeting. Sometimes, when I have been in their homes, the question has come up in ordinary conversation. Once a lady, speaking in Sabbath school against an idea that was advanced, made reference to what they had read at family worship a few days before." Equally suggestive, though not so encouraging, are the answers of four other pastors: "No, mainly on lack of evidence;" "No, on general information;" "No, on observation and easy deduction;" "No, on their positive statement." In all other cases the report is the result of inquiry at pastoral visitation, and indicates that family worship is very generally observed. In the great centers of population the worry and bustle of business take many men away before the whole family can be gathered for that holy service. But the chief exceptions seem to be in homes where the father is a worldly man and the mother has not much force of character, or where only some of the children are in communion with the Church. Family worship is the outward sign of religion in the home. And no one

charged with parental responsibilities can say that he has at heart the salvation of his family if he deliberately denies them the blessing that its devout and regular observance is intended to carry into their souls.

Closely connected with the home as a religious institution, planted in the world to promote truth and righteousness, is Sabbath sanctification. On this point there is much in the returns that calls for mingled gratitude and humiliation. Some ministers or sessions say, "It is sanctified," and make no comment, while others add, "It surely is;" "It is observed as a holy day of rest and worship;" "It is, in the face of general desecration of the day;" "A Methodist pastor said to me, 'Our people observe the Sabbath better in the neighborhood where you have a church.'" In the opinion of others it is sanctified "reasonably well," whatever that may mean; "In considerable measure as it ought to be;" "While many of our people keep dairies and have a great deal to do on the Sabbath, they seem to regret this, and I think there is an effort made to properly observe the Sabbath." A third class can see nothing to commend: "It is formally observed;" "There is worldliness in conversation and perhaps more work than is necessary;" "Not as it ought to be;" "Not up to the divine standard;" "Too little sacredness and too much levity, great pressure brought to bear on members to toil on that day, some occasionally yielding;" and "Flagrant violations of the Sabbath are seen." The natural conclusion is that, except in certain localities, the Sabbath is not kept holy, as the commandment requires, and so as to secure the wealth of blessing wrapped up in the old promise: "Then shalt thou delight thyself in the Lord; and I will cause thee to ride upon the high places of the earth and feed thee

with the heritage of Jacob thy father: for the mouth of the Lord hath spoken it."

One way in which Sabbath observance manifests itself is in aggressive work for Christ, and in some places there seems to be a large measure of activity. Nearly all the congregations report Sabbath schools. With a few exceptions these schools have under instruction children who have no religious teaching at home, and in many of them the pupils are largely of that class. Besides these efforts to bring the young under the influence of the truth, some pastors preach with more or less regularity in destitute localities, and the members of many congregations, especially the young people, are actively engaged in visiting families that do not attend any church, holding meetings for their benefit, and circulating the Scripture. Some churches employ missionaries who devote their whole time to seeking out the lost and careless, while others hold special gospel meetings that are well attended, one minister reporting over a hundred present outside the church members. This is as it ought to be. At Pentecost not only the eleven, but the one hundred and twenty brethren, with the women, who were with one accord in the upper room, were all filled with the Holy Spirit and all began to speak for Christ. The result was a harvest of 3,000 souls in one day. The Pentecostal Church is the normal church, and every congregation that would fulfill its mission must act upon the motto, "Every saved man a saviour."

Where there is a passion for souls there will be liberality in giving. In answer to the question, "Do the people seem to contribute according to their ability?" one pastor says, "Emphatically yes," and another represents his congregation as giving above its ability, but adds, "A few

need more of the grace." Here are a few replies taken at random from the returns: "They do not;" "In measure only;" "The giving does not seem to be in proportion to the prosperity of the people;" "We think not;" "Some do and others might do better if they would;" "They are growing and we hope they may be able to do something commendable after a while;" "The trouble with me is that a number of our wealthiest members contribute a disproportionately small amount." The natural inference is that the contributions of the Church are not up to the standard of Christian giving; and yet it may be said, perhaps of all the congregations, as a Western Session says of the people under its care, "They are mending slowly." We look for open windows in heaven and a time of spiritual prosperity when all the tithes are brought into the Lord's storehouse.

In closing, we first of all commend sessions for their manifest fidelity in pastoral visitation, and urge them to continued diligence. Perhaps better results would be secured if, instead of probing with questions when the whole family is present, Scripture selections that enforce religious duties and indicate their vital importance were read, with earnest prayer for the teaching of the Spirit and ability to do His will. These are the means that He will own and render effectual.

Finally, we advise all ministers to emphasize, in their pulpit teaching, public and social worship, home religion, evangelistic work and Christian giving. It is not enough to preach a sermon on each of these subjects once a year, but they must be held up, whenever an opportunity offers in the regular exposition of the Word. Above all, it should be made clear that, if the life is to be right along these lines, each one must be able to say for himself, "I live, yet not I, but Christ liveth in

me." That solves the problem of Church-life. It is impossible to stop the outflow of a living spring that has the strength of the hills behind it.

R. M. SOMMERVILLE,  
D. McALLISTER,  
SOLOMON KINGSTON,  
A. WALKINSHAW,  
WM. BLAIR,  
Committee.

### THE COVENANTER CHURCH AND NATIONAL REFORM.\*

What the two rails of the railroad track are to each other, that is the relation of these two movements to each other—Testimony Bearing and National Reform. The difference between the two is this: In the first the Church sends her representative to proclaim her distinctive principle, the right of Messiah the Prince to the dominion over the nations, in the pulpits of the evangelical churches; in the second her representatives proclaim this doctrine on the National Reform platform. And if it is the duty of Rev. A. J. McFarland, D.D., in the former to proclaim the ultimate truth that Christian citizens should separate from the immoral Constitution of our land, it is equally the duty of Rev. H. H. George, D.D., in the second case. Christian citizens in the National Reform Association need warning against disloyalty to our Saviour King as well as those in the Reformed churches.

The Covenanter Church has been in the National Reform field from the beginning. She was born with a sword in her mouth. On the 28th of February, 1638, the National Covenant was sworn and signed at Grayfriar's Church, Edinburgh. There were 16,000 Covenanters present. Some wrote after their names, "Till

\* Spoken by Rev. J. M. Foster, Sabbath afternoon, May 31, 1903, at Hopkinton, Iowa, Conference.

death." Others opened veins in their arms and signed their names with their blood. Some wept aloud. Emotion was irrepressible. It was their oath of allegiance to Christ the King. It fitted for the shock of persecution which followed, when 18,000 suffered martyrdom in twenty-eight years. On June 22, 1680, Cameron, Cargill and others rode into Sanguhar and nailed their manifesto to the market cross. It repudiated the tyranny of Charles II. in the name of the King of Kings. It was their Declaration of Independence. A colony of the Covenanters came to North Carolina. In 1774 they issued the Mecklenburg Confession. It was their Declaration of Independence from the tyranny of George III. Two years later Thomas Jefferson recast the Mecklenburg Confession, as Bancroft states in his History of the United States, and called it "The Declaration of Independence." The Covenanters were in the American ranks under George Washington through the Revolution. And when peace was declared in the treaty at Paris in 1783, no prouder patriots left the army and returned to their farms than the Covenanters. But in 1789, when the present immoral Constitution was adopted, the Covenanters entered their dissent and separated from the godless compact, and from that day to this the Covenanter Church has been in the National Reform field advocating the Christian amendment to our national charter. In 1831 Rev. J. R. Willson, D.D., was chaplain of the New York Legislature at Albany. He preached a sermon on "The Claims of Messiah the Prince to Dominion Over the Nations." The Legislature spent a whole session discussing the sermon. They resolved to discontinue the services of Dr. Willson as chaplain, and they burned him in effigy before the State House.

Revs. H. H. George and J. S. T. Milligan made a tour of northern Ohio in the interests of the Christian amendment in 1858. They went to Oberlin and stopped with President Phinney, of Oberlin College. At family worship Dr. Phinney prayed: "O God, is it possible that these men must come up here to tell us that we ought to acknowledge Thee in our fundamental law?" After the execution of John Brown a meeting was held in Cooper Union, New York. A mob came to break up the meeting. Wendell Phillips tried to address them, but failed. So also did Horace Greeley. Then Rev. Dr. J. R. W. Sloane came forward, greeted by hisses. "Only geese and snakes hiss," he said. That called out cheers. Some one shouted: "Virginia hung John Brown." "Yes," said Dr. Sloane, "but Virginia cannot raise hemp enough to make a rope that will hang the principles for which John Brown died." After that he was master. He continued: "Wendell Phillips said: 'He refused to vote under the Constitution because slavery is legalized.' I belong to a Church whose members do not vote or hold office under the Constitution because it ignores the crown rights and royal prerogatives of King Jesus."

In February, 1863, a convention was called to meet in Xenia, Ohio, to consider the causes of God's displeasure against our nation. A paper was presented by John Alexander, proposing to amend the National Constitution by acknowledging God's sovereignty, Christ's Kingship and the Bible the nation's law. This was advocated by Rev. Dr. H. H. George in an impassioned address. The result was a committee was appointed to formulate action. This committee arranged for a national convention in Pittsburg, Pa., January 24, 1864. There the National Reform Association was organized. The Covenanter Church hailed

this as the dawning of the better day. They look upon it as the providential opportunity to proclaim the authority of Christ over this land. The *Christian Statesman* was started in 1867, and to this day it is the organ of the movement. In 1871 the Covenanter Church signed and swore their *American Covenant*. In that bond this vow is recorded: "We will pray and labor for the peace and welfare of our country, and for its reformation by a Constitutional recognition of God as the source of all power, of Jesus Christ as the Ruler of Nations, of the Holy Scriptures as the supreme rule, and of the true Christian religion; and we will continue to refuse to incorporate by any act with the political body until this blessed reformation has been secured."

In the great national conventions that followed in the seventies and eighties, Drs. J. R. W. Sloane and A. M. Milligan were heard with deep interest. They were Boanerges—sons of thunder. They have worthy successors. Prof. R. J. George, D.D., is like Daniel Webster pleading before a jury in urging the claims of Christ. Dr. D. McAllister is like John Marshall, Washington's Attorney-General. Dr. T. P. Stevenson is like Richard Storrs as a speaker and editor. Dr. W. J. Coleman is like Wendell Phillips in his ability to charm unwilling hearers with an unpopular subject. Dr. R. C. Wylie is like Wm. Lloyd Garrison, who said: "I will not yield. I will be heard." And Dr. H. H. George is the Rufus Choate of the movement. A cause sustained by such men of God must prevail. The Covenanter Church teaches her people to think. And they differ in their views of policies. This is as it should be. I differ from my brethren and they do not care one cent. They differ from me and I do not care, either. But we work together "like a company of horses in Pharaoh's chariot."

And the National Reform platform is broad enough and long enough to accommodate all. Rev. J. R. Dill, Professor of Political Economy in the United States, finds room to proclaim political dissent fifty-two weeks in the year as the present duty of every Christian citizen, and none dare molest or make him afraid. We felt prompted to violate the proprieties of a Covenanter meeting and shout "Amen," when Mr. Andrew Alexander said a few moments ago: "We should stand together. United, we are strong; divided, we are weak."

Besides the General Secretary, Rev. H. H. George, D.D., the Association has over 100 local secretaries working in different sections, and the Covenanter Church contributes men and money to sustain this work. What is her message?

1. *That Jesus Christ is King in the realm of politics.* "By Me kings reign and princes decree justice; by Me princes rule and nobles, even all the judges of the earth." "The Father judgeth no man, but hath committed all judgment to the Son." Why can not men see that the floods in the West and South, and the drouth and forest fires in the East are expressions of His displeasure against our guilty nation?

2. *That the nation is a morally responsible and accountable being.* A nation is born. It has a unity and continuity running through the generations. It has a character for good or evil. It commits sin. It repents and is forgiven through the mediation of King Jesus. Or the organic people may be stiff-necked and rebellious, and, like Israel in the wilderness, be smitten with plague or slain with the sword. Our nation continued the sin of slavery for 250 years. The cup of our iniquity was full. God's judgments came in the War of the Rebellion. Our nation still sins against God. Trusts, cruel and grinding, are oppressing the people.

Labor unions seek to control the labor forces. These two organizations, trusts and unions, face each other. They whet their swords. The anthracite coal strike, with its calamities, was the firing of the outer pickets. Let the two columns collide and our land will be converted into an Aeeldama—a field of blood.

3. *That Christian citizens should practice loyalty to Christ the King in the realm of politics.* What He would not do, they should avoid. What He would do, they should practice. His command is, "Follow Me."

In an address in the National Reform Convention in New York, December, 1899, Rev. A. C. Dixon, D.D., spoke of God sending the hornets before Israel to drive out the Canaanites. And he thought the hornets should be sent into the churches to drive out the professed Christians who voted to license the saloon. It was our thought that as the hornets are no respecter of persons, they would attack the pulpit as well as the pew. But this is what we said: "If it is a sin for Christian citizens to vote for license, it is wrong for them to take the office and give the licenses. And if it is wrong for Christian citizens to take office and enforce unscriptural liquor laws, it is wrong for them to enforce our unscriptural divorce laws, and unscriptural Sabbath laws in the United States mail service. We could not conceive of our Lord taking the office of postmaster in one of our great cities and operating it on Sabbath as the law requires. We could not conceive of our Lord becoming Postmaster-General and carrying on the United States mail service on Sabbath, sending out 15,000 carloads of mail matter every Lord's Day. And yet John Wanamaker, an elder in the Presbyterian Church and Sabbath school teacher, did this for four years in President Harrison's Cabinet, and his Church

neither exercised discipline nor raised a feeble protest."

The time is at hand. The crisis has come. Let the witnesses hold fast to the end. From the land of the covenants the martyr-witnesses, being dead, yet speak: "Be thou faithful." You have read of the famous retreat of the 10,000 Greeks. They passed through gorges, forded swollen streams, were harassed by the enemy, hungry and ragged. At last they climbed a mountain. When the front rank reached the summit and saw the Mediterranean, they shouted: "The sea!" The second rank coming up and seeing the great waters cried: "The sea!" The third and fourth and the others in turn came up and saluted. They descended to the shore, took the boats awaiting them and were soon in their native Achaia. We have been long in this campaign. Its hardships and discouragements have been many. The archers have shot at us and wounded us. But though faint we are still pursuing the enemy. The mountain top of victory will soon be reached. And the great sea of universal triumph will be seen. "The kingdoms of this world are become the kingdoms of our Lord and of His Christ, and He shall reign forever and ever."

#### RECOMMENDATIONS OF SYNOD OF 1903.

The report on temperance was read by Prof. R. J. George and closed with these resolutions:

1. As the liquor traffic is grounded in the sinful lusts of the depraved heart, its complete overthrow can only be accomplished by the combined efforts of "Moral suasion," "Gospel Temperance," the discipline of the Church and the authority of the State.

2. Synod warns its members of the sin and danger of all complicity in any way

with the traffic in intoxicating drinks and in tobacco, and urges Sessions to maintain the position set forth in our Church standards and enjoined by the deliverances of the supreme judicatory.

3. Synod calls the attention of her youth to the striking testimonies of leading business men to the deleterious effect of cigarette smoking and to its blighting influence upon the prospect of those entering upon the work of life.

4. Synod confidently appeals to all her members, young and old, and especially to all office bearers in the Church, and the teachers in the Sabbath school, to abstain from the use of tobacco in any form and urges this appeal upon their consciences by their love for the honor of Christ, and for the purity and holiness and moral beauty of the Church of God.

The Committee on Systematic Beneficence reported through the chairman, Rev. A. A. Samson. The following recommendations were adopted:

1. That parents be impressed with the important duty of guiding their children in the grace of giving, by means of counsel, example and practice.

2. That the session of each congregation be urged to use practical means to secure among the members the proper spirit of giving, as well as enlarged liberality.

3. That literature be obtained and distributed as a means of instruction.

4. That the pulpits and press of the Church continue to set forth the doctrine of Systematic Beneficence.

## PSALM I

—This version of the First Psalm is from the pen of Dr. R. J. Dodds, one of our pioneer missionaries to Syria, who died at Aleppo in 1870, and father of our present missionary in Asia Minor, to whom we are indebted for the manuscript.—

1. Blest is the man that does not walk  
As wicked men advise;  
In way of sinners does not stand,  
The scoffer's circle flies.
2. But in Jehovah's law he finds  
His solace and delight;  
And in His law he meditates  
And muses day and night.
3. He shall be like a tree set out  
Where branching streamlet flows;  
Which in its season yields its fruit,  
Its leaf no fading knows.
4. And all his work success shall crown:  
Not so the wicked sort;  
But they are like the driven chaff  
That tempests make their sport.
5. The wicked therefore shall not stand  
When in the judgment tried;  
And in the gathering of the just  
No sinner shall abide.
6. Because the Lord with favor does  
The just man's way regard;  
Whereas the wicked's way shall be  
By sure destruction marred.

---

The Mongos live in the Great Horseshoe Bend of the Congo River, Africa. Their country is as large as the German Empire, and they number between eight and ten millions. Although they are terribly degraded—being cannibals, polygamists, and slave dealers—they are physically a fine race and very intelligent. The missionaries have always found them ready to listen to the gospel story, and we have had many proofs of the power of the gospel to convert these dark souls.—*Missionary Review*.

**EDITORIAL NOTES.**

—Subscribers who have not yet renewed for 1903, and friends who wish to extend its circulation, will remember that *OLIVE TREES*, a monthly journal representing the missionary work of the Reformed Presbyterian Church, is given away for 50 cents a year, except when mailed to foreign countries or to readers in the Borough of Manhattan, New York, when 25 cents additional are asked for to cover special postage. Address

R. M. SOMMERVILLE,  
327 W. 56th St.,  
New York.

—At the regular meeting of the Board of Foreign Missions, held in New York, Tuesday, June 23, 1903, Drs. Kate and Jean McBurney were appointed medical missionaries to China. All the members of the Board were present except the Chairman, Mr. A. Alexander, who was detained at home by indisposition, and all most heartily favored this action. A statement was read, as to their standing, from Dr. Clara Marshall, Dean of the Woman's Medical College of Pennsylvania, and testimonials from Rev. J. C. McFeeters, D.D., who was intimately acquainted with them while pursuing their medical studies in Philadelphia, Pa.; Rev. W. J. Coleman, D.D., pastor of Dr. Jean McBurney, who is now engaged successfully in the practice of medicine in Allegheny; Rev. S. G. Conner, who has known them from childhood, and in whose congregation at Miller's Run Dr. Kate McBurney still retains her membership; and from Rev. W. W. Carithers, with whom she was associated for eight years in the Indian Mission. All these brethren speak in the highest terms of their mental abilities, literary

culture, professional training, steadfastness of purpose, high Christian character, and general fitness to be faithful and effective missionaries of the Gospel of Jesus Christ. And we believe that the action of the Board will not only give satisfaction to the whole Church, but also receive its hearty endorsement and support.

In the district that the Reformed Presbyterian Church has chosen as its special field in China there are two large towns and many smaller ones where the gospel has never been preached, and this increase of the working force will enable the Mission at Tak Hing to establish another station. The doctors will leave for their field of labor near the close of September, 1903, unless some obstacle should intervene to prevent their departure at that time.

—Attention is again called to the paragraph in the Report of the Board of Foreign Missions, in which it is stated that two ministers are needed in the Syrian Mission. This call is from Christ. He is speaking, through the Board, to men who have given themselves, under the guidance of the Holy Spirit, to the work of the gospel ministry. The question that has to be decided is not one of qualification for foreign service, for all fitness and sufficiency come from God, but one of readiness to bow to His will and serve Him anywhere.

—In June, *OLIVE TREES* received for the Syrian Mission \$19.50 from a friend in West Hebron, N. Y.; \$20 from an aged minister of the Church who requests us not to publish his name or address; \$12.50 from the young people of Syracuse Congregation, one-quarter of the



amount pledged toward the support of a native teacher; and \$4.20 from the Mothers of the Helping Hand connected with Second New York. These contributions have been handed to the Treasurer.

—In sending renewal to OLIVE TREES, Miss M. Maben, of Baltimore, enclosed two dollars toward building a wall around the Mersina cemetery, and one dollar and a half from the Syria Boys' Mission Band for the boys' school in Latakia. These boys are now young men, but Miss Maben hopes, though there is no longer any Reformed Presbyterian Congregation or Sabbath school in Baltimore, to keep them together and interested in missionary work.

—Five dollars, received from Mrs. Jennie Adams, of Winchester, Kansas, for Miss Jennie B. Torrence, of Tak Hing Chau, China, have been handed to the Treasurer, who will send the money to Miss Torrence with his next remittance to the Mission.

—Since last report, OLIVE TREES has received the following contributions toward the salary of pastors' missionary for 1903:

Rev. A. Kilpatrick, Valencia, Pa., \$5.00.

Rev. J. B. Gilmore, York, N. Y., \$15.00.

To the fund for the support of the young women's missionary for 1903 have been added five dollars of tithe money from Mrs. Margaret Watson, of New York.

—Rev. R. J. Dodds desires, through OLIVE TREES, to make acknowledgment of contributions received up to date for the purpose of walling our little burial lot in Mersina:

Per Miss E. M. Sterrett :		
\$50.00 contribution from	Meria	
L. M. S. of Allegheny	Piasters.	
Congregation . . . . .		1,400.00
Donation from Miss E. M.		
Sterrett, £T3. . . . .		372.00
Additional from Miss E. M.		
Sterrett. . . . .		147.00
Dr. T. D. Christie, Tarsus,		
£T . . . . .		124.00
Teacher Ghaley Dervish, one		
Mejeedy. . . . .		23.00
Contributions per Walter T. Miller :		
Robert McNeill. . . . \$25.00		
Prof. Willson. . . . . 5.00		
L. M. S., Miller's Run 10.00		
The Misses McNeill,		
Cedarville, Ohio. . . . 3.65		
The Thomas Mission-		
ary Society, Second		
Phila. Congregation,		
per Miss Mary A.		
Sterrett . . . . . 37.00		
Miss Susie Caskey,		
Allegheny . . . . . 2.00		
Y. P. S. C. E., Sterl-		
ing, Kansas. . . . . 4.00		
Mrs. Gregg. . . . . 100 00		
Walter T. Miller. . . . . 20.00		
A member of 2nd New-		
burg Congregation. . . 1.00		
Mrs. Rev. D. C. Martin 20.00		
		\$227.65 = 6,338.07
Total . . . . .		8,404.07

—Since our last remittance to Dr. John G. Paton, we have received for his work in the New Hebrides \$22 from friends through Mr. Wm. R. Moody, of East Northfield, Mass., and \$4.50 from Knox Church Sabbath School, Mitchell, Ontario, Canada.

—At Synod, Rev. R. C. Allen handed us a pamphlet entitled, *Rights Human and Divine in Civil Government*. This is

a valuable treatise and the esteemed author has done good service to the cause of Christ in giving it to the public. He is an independent thinker who has not only opinions but convictions on the subject that he discusses. And his conclusions are loyally based, not on his own skilful reasoning, but on the Word of God.

We recommend our readers to send 15 cents for a copy; or, better still, \$1.00 for ten copies, to Rev. R. C. Allen, Grove City, Pa.

—The Fleming H. Revell Company, New York, Chicago and Toronto, has sent us the following books:

*A Life for God in India.* By Helen S. Dyer. Price, \$1.00 net.

This is the life story of a remarkable woman. Although she did many things that we cannot endorse, and held, in our opinion, mistaken views of Providence and inspiration, her childlike faith in Jesus Christ, rich Christian experience, and full surrender to the will of God, make the book not only very attractive, but also very instructive reading. It is a fine illustration of the way in which simple, trustful prayer brings overflowing blessings into our everyday life and clothes us with power for service. Anyone who wishes to know the meaning of the consecration so much talked of, but so seldom seen, in the present day, will find it in this little book.

*Daughters of Darkness in Sunny India.* By Beatrice M. Harband. Price, \$1.00 net.

This is a story from the mission field. The scene is laid in South India, where the gifted authoress labored for a time. Her book is not simply a story founded on facts, but a record of incidents that came under her observation, skilfully

woven into the form of a romance. "The fancies," she tells us in the preface, "are few and far between, but of necessity they have had to be introduced in making an harmonious whole from incidents culled from the missionary career" of herself and her associates. The central figure in the story is a poor Hindu girl, whose adventures reveal at once the pathetic condition of the heathen and the peculiar adaptation of the gospel to meet their needs, and, even when very imperfectly presented, to inspire hope.

*Lomai of Lenakel, A Hero of the New Hebrides.* By Frank H. L. Paton, B.D. Illustrated. Price, \$1.50 net.

This is a book that everyone who has read the Autobiography of Dr. John G. Paton will buy. The author is his son, a man imbued with the same missionary spirit and animated with the same loyalty to Jesus Christ, who was for six years located on the west coast of Tanna. It is a most fascinating story, filled with living proofs of the transforming effects of the gospel. The hero was a naked savage when Mr. Paton began his work in 1896, and when failing health forced him to retire in 1902, Lomai was an elder, intelligent and devoted, "loving his fellow-men as few others do, and his life beautiful with the beauty of Christlike deeds." At that time there was in Lenakel a congregation of one hundred and twenty-nine communicants in good standing, converts from a condition of debasing heathenism, and more than five hundred worshippers. Anyone who wishes to see one of the most vivid and thrilling illustrations of the power of the gospel to change the character and lives of men, and stay the progress of immorality in heathen society, will read this volume. It ought to be in every home.

**MAP OF THE MISSION FIELDS OF THE REFORMED PRESBYTERIAN CHURCH**  
**IN SYRIA, THE ISLAND OF CYPRUS, AND**  
**ADJOINING PARTS OF TURKEY IN ASIA....**

This map is about 60 x 65 inches in size, conforms to the best geographical authorities and the workmanship is in all respects of standard quality.  
 It indicates by distinctive legends the location and relative importance of towns or villages where schools are or have been in operation.

The regular price of the map is \$3.00.  
 Sabbath Schools can have it for \$2.00 and 13 cents for postage.

**ADDRESS**  
**OLIVE TREES, 327 West 56th Street, New York.**

**GENEVA COLLEGE.** The only College in the U. S. under control of the Reformed Presbyterian Synod, O. S.

**NEW COURSES, NEW FACILITIES, NEW BUILDINGS,** Our papers accepted at Columbia, Princeton, Cornell, Michigan University. Better work is being done, year by year.  
**Children of Clergymen Have Tuition at Half Rates.**

Write for particulars to  
**W. P. JOHNSTON, Pres.**  
**BEAVER FALLS, PA.**

**WILLIAM B. JENKINS,**  
**Publisher, Bookseller, Stationer and Printer,**  
**Publisher and Importer of FRENCH BOOKS.**  
**851 & 853 SIXTH AVENUE,**  
**E. W. Cor. of 48th Street, NEW YORK.**

**CARD ENGRAVING, STAMPING, WEDDING INVITATIONS,**  
**PICTURES AND PICTURE FRAMING.**  
**SEND FOR CATALOGUE**

**MACKEOWN'S**  
**EYESIGHT TESTING ROOMS for SPECTACLES.**  
**NEW YORK:**

**24 EAST 42d STREET, Branch, 16 JOHN-STREET,**  
**Telephone, 6643-38th St. Telephone, 956-Cortlandt.**

The downtown branch will be a great convenience to many of our patrons who find it difficult to come to our uptown rooms, and especially to those who travel by the downtown ferries.

Glasses made at one place can be duplicated or repaired at the other, either by mail, telegram or phone.

**J. J. MACKEOWN.**

*Telephone, 2700 Franklin* *Established 1860*

**THE J. W. PRATT CO.**  
**Printers and . . . .**  
**Manufacturing Stationers**  
**52 to 58 DUANE STREET**  
**NEW YORK**

**ROBERT L. McCLEAN. TELEPHONE, 1377-38TH ST.**

**WM. McCLEAN'S SON,**  
**Funeral Director, .**  
**Licensed Embalmer**  
**589 SEVENTH AVENUE,**  
*Bet. 40th and 41st Streets.* **NEW YORK.**

**WRITE** **JAMES S. TIBBY, Pittsburg, Pa. (P. O. Box 1022), when you want the following COVENANTER LITERATURE:**

- PSALTERS, OLD AND NEW VERSION PSALMS.**
- BOOK OF TESTIMONY AND DISCIPLINE.**
- COVENANT AND PASTORAL LETTER.**
- MEMORIAL VOLUME.**
- CATALOGUE OF PROFESSORS AND STUDENTS OF THE SEMINARY.**
- PSALM SELECTIONS FOR CONVENTIONS AND SCHOOLS.**



TWO VIEWS OF LARNACA CHAPEL, CYPRUS.

